Volume LXV CHICAGO, MAY 26, 1910 Number 13

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Tower Hill Summer School

THE ENCAMPMENT will be open July 1 for guests; will continue open until September 20.

THE SUMMER SCHOOL, Jenkin Lloyd Jones, Director, will open July 17, continuing four weeks and closing August 14

Studies directed by Mr. Jones:

The Flowering of Christianity into Universal Religion; biographical studies from Luther to Emerson.

Contemporary Poets, geographically classified as follows: The Poets of Canada, Australia, California, the South, and the Middle West.

Studies directed by Charity Dye of the Shortidge High School, Indianapolis, Indiana.

For school teachers and mothers. Composition work, oral and written. Practical and professional. All aspects of composition work considered—use of local history—story telling—literature—life. Two weeks' course. Special rates for teachers on application. Accommodations limited to twenty.

THE ANNE MITCHELL LIBRARY, a new building erected since the close of last summer session, will be one of the new features and attractions of Tower Hill. It will contain an attractive reading room, the post office, and an interesting beginning of a choice circulating library.

REUNION AND PREPARATORY MEETING. Cottagers and old and new friends of Tower Hill are invited to be present at a reunion on Monday evening, June 6, in Emerson Hall, Abraham Lincoln Centre, Chicago, at 8 p. m. The story of Tower Hill will be told by Miss Bertha Howe, the Secretary, with a stereopticon exhibit of Tower Hill scenes and incidents. There will be planning for the future, followed by refreshments and dancing. Special invitations given to those whose vacation plans for the summer are still in suspension.

For Further Particulars Inquire of Mrs. Edith Lackersteen, Abraham Lincoln Centre, Chicago.

CONTENTS

EDITORIAL—
Notes 195
The Cost of Living and the Higher Industries.. 197
Birthday—Harriet Morlock Gleason 199
One Great Family—Arthur Bancroft Richardson. 199

THE PULPIT—
Peace, Patriotism and Progress—Hon Isaac R. Sherwood 199
A Revolution in Christian Missions—*Louis Wallis.* 201
Tributes to Dr. Thomas 202
Little Rimes of Real Religion—Edmund Vance Cooke 202

THE STUDY TABLE—
Notes—E. P. Powell 203

THE FIELD—
Foreign Notes—M. E. H. 204
Emerson on Theodore Parker 204
Honors to an Old Unity Reader 204

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

LaFayette
French Lick
West Baden Springs
Louisville

Convenient Station — New Modern Trains

These, as well as perfect service, good road beds and greatest safety, make the Monon the ideal road to use in going to these points. All trains start from the easily accessible Dearborn Station, Polk street, convenient to Chicago's business district and hotels. All Monon trains stop at 47th St. (Phone Yards 1582) and 63rd St. (Phone Went. 525). Two trains daily each way—day trains with parlor and dining cars—night trains with electric lighted sleeping cars. City Ticket Office, 182 Clark St., Phone Central 5487.

MONON ROUTE

Please say you saw it in Unity.

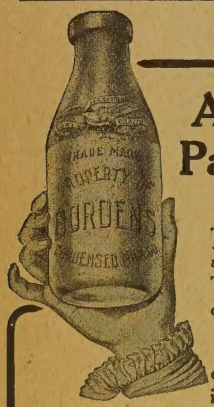
CREAMERIES:
Beecher, Ill.
Orland, Ill.
Goodings, Grove, Ill.

Dowd Pure Milk Co.

4326-34 WABASH AVE.
Phone Oakland 474

Milk and Cream of the highest grade bottled in the Country.

OUR MOTTO: Purity, Cleanliness and Efficient Delivery.



Are You Particular ???

The most important article of food is milk. The most important question is its purity.

Too much care cannot be exercised in the selection of the milkman who is to supply the family with milk.

Supreme for Quality

For over half a century we have given the production, preparation and distribution of milk the most careful study.

Our wagons pass your door every day.

Borden's Condensed Milk Co.
Tel. Central 4209 42 E. Madison St.

Chicago : Evanston : Oak Park : Maywood
Phones at all Branch Offices

Phone Douglas 1442
SCHUMANN & CO.
For
High-Grade Work and Prompt Deliveries
to do your
CLEANING
3954 Cottage Grove Ave.
Four Doors South of Drexel State Bank

The DREXEL LAUNDRY
3909 Langley Avenue, Chicago
TELEPHONE DOUGLAS 642
BEST POSSIBLE LAUNDRY SERVICE

The Gospel of the Farm

It is with much satisfaction that we are able to present to our subscribers a series of six sermons by Jenkin Lloyd Jones of Chicago, who is eminently able to harmonize religious teachings with proper farm practices.

1. Concerning Soil: Plowing.
2. Concerning Seeding: Sowing.
3. Concerning Weeds: Cultivation.
4. Road Making.
5. At the Horse Fair: Breeding.
6. The Harvest Field: Reaping.

We publish elsewhere in this issue the first sermon, "Concerning Soil: Plowing," and commend it most highly to our readers.

—From Hoard's Dairyman for January 25, 1910.
Published Weekly at Fort Atkinson, Wis.

1902 ONE WAGON 1908 12 WAGONS
Our Plant is the Best Equipped on the South Side
We are patronized by those who desire and appreciate an excellent quality of Laundry Work
PROMPT SERVICE OUR MOTTO
BISSELL LAUNDRY
231-233-235 39th Street Telephone Douglas 1003

Drexel State Bank of Chicago
Drexel Bank Building
OAKWOOD BOULEVARD and COTTAGE GROVE AVENUE
CAPITAL $200,000.00
DEPOSITS OVER $2,500,000.00
THE BANK FOR SOUTH SIDERS
Efficient Management; Courteous Attention; Convenient Location.
YOUR ACCOUNT INVITED

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Volume LXV. THURSDAY, MAY 26, 1910. NUMBER 13.

'Tis not the grapes of Canaan that repay,
But the high faith that failed not by the way;
Virtue treads paths that end not in the grave;
No bar of endless night exiles the brave;
And to the saner mind
We rather seem the dead that stayed behind.
Blow, trumpets, all your exultations blow!
For never shall their aureoled presence lack:
I see them muster in a gleaming row,
With ever-youthful brows that nobler show;
We find in our dull road their shining track;
In ever nobler mood
We feel the Orient of their spirit glow,
Part of our life's unalterable good,
Of all our saintlier aspiration;
They come transfigured back,
Secure from change in their high-hearted ways,
Beautiful evermore, and with the rays
Of morn on their white shields of expectation.

—*Lowell's Commemoration Ode.*

At last G. K. Chesterton has fallen afoul of Niagara, which he thinks is "not only a violence, but almost one of the vulgarities of Nature." What about Chesterton?

An indignant press correspondent is shocked to think that some people take seriously the reports of legislative bribery in Illinois. His optimism will not permit him to think that in the twentieth century in America a United States senator could be produced in such a way. But some of the people who live in Illinois only wonder that these political ostriches who have sought privacy and immunity by thrusting their heads into the sand have escaped discovery so long.

The *Literary Digest* for May 21 gives some interesting hints that there may still be found, in the malarial swamps of Africa or in some unexplored islands of the Pacific, living representatives of those weird monsters long supposed to have passed away in the earlier geographical eras of the world's history. The okapi, a pretty little animal supposed long extinct, was discovered in the Congo States in 1889, and it may be that a horrible mylodon, brontosaurus, a bunyip or diplodocus may yet be discovered by a less impetuous Roosevelt, one who with more regard for the sanctity of life will refrain from shooting the curious creatures and will round them up and tame them,—perhaps breed them and hitch them to a plough. One thing is true, there are many survivals of this class of cattle still alive in the theological and sociological realm, and though gruesome in appearance,—obviously "behind the times,"—they still thrive to provoke the curious and to scare the timid.

The *Survey* announces that Mrs. Frances Squire Potter, who recently left the professorship of English literature in the University of Minnesota for the Woman's Suffrage Movement platform, has accepted the position of general lecturer for the Trade Union League. She will speak from an educator's point of view on Women's Trade Unions, The Working Girl, The Social Cost of Industrial Conditions, and similar subjects. We are glad that a woman of Mrs. Potter's ability has found her opportunity to deal with real things and labor for issues that are already involved with the actual affairs of many women and children. We suspect that the movement for the franchise of women is to be better served by this indirect method rather than by the direct agitation of the subject by women, among women who are already convinced. Most women and children are inevitably entangled with any and all of the social interests, and the closer they can be kept together, the more intimate their interests in discussion and reform, the better will it be for all concerned.

The trolley sleeping car is the latest thing in the way of interurban transportation. A trolley funeral car is among the improvements called for. It would greatly reduce the awful burden of funeral expenses. We believe the funeral car is already made, or could be easily made. The slow thing is the breaking up of conventional proprieties. Fashion is tyrannical always, but never more so than at funerals, as the present disturbance of business, disarrangements of plans, and actual ruin of many worthy business ventures in England testify. It is well to be respectful to the dead, to respect the grave, and to sympathize with the bereaved, but after all allowance is made for this there is an immense waste of time and money, a foolish obeisance to custom, a slavish reinforcement of medieval sociology and outgrown monarchy in the long-drawn-out obsequies for a king. There is much in it that brings financial distress to many. A dead king unburied will, in a few weeks, set the clock of democratic progress back farther than many years of rational, progressive kingship can set it forward.

The Editor of UNITY joins with his fellow alumni and the faculty of the Meadville Theological School in extending loving congratulations to the ever youthful Preceptor, Professor and President Emeritus of the Meadville Theological School, George L. Cary, who on the 10th inst. reached his eightieth birthday. The Meadville procession was doubtless a hearty and impressive one but the procession that did not get inside the door reached out and beyond the confines of Pennsylvania. It stretched across the continent from shore to shore, from Canada snows to tropic glades. This procession joins with the Meadville friends in remembering the "faithful and patient labor in the investigation of religious problems, in teaching others the scientific methods of an inquiry, both free and reverent, into the deep things of God, and in inculcating with gentle serenity the security of the faith freely held and beneficently active; the quiet courage and dignity with which you have advocated views once deemed perilous but now widely held and commended as integral to religious truth. We are grateful for your high ideals of scholarship; for your wise and careful administration of our school and for the friendship we have received from you." President Cary is another case in evidence to prove that brain activity is rejuvenating and that hard work is healthy. He is still young and is soon to "hike" away for his vacation outing, "over the hills and far away," to Calgary in the new Northwest, where his daughter is helping her husband, Rev. Frank W. Pratt, sow Cary seeds in the receptive minds of those who are interested in things of the spirit and who are trying to find an up-to-date religion. Whatever of light and courage and devotion in the search for truth may have illuminated the editorial pages of UNITY through the last thirty-two years is traceable, more than any one can tell, to the influence of this quiet scholar in the quiet, almost monastic retreats of Meadville over forty years ago.

At three o'clock last Sunday afternoon a tender and impressive memorial service was held at the Abraham Lincoln Centre in memory of Mrs. Marion H. Perkins. Poems and hymns were read and sung from her favorite friends and one time co-workers, Mr. Gannett, Mr. Hosmer and Mr. Chadwick. Addresses were made by her long-time associates, Mrs. H. T. Wilmarth, Miss Evelyn H. Walker, and the Senior Editor of UNITY. A tender letter was read from Sumner Sollitt, who now occupies a prominent position on the executive board of the Abraham Lincoln Centre; as a boy he was brought into All Souls Sunday-school by Mrs. Perkins in the early days of the movement in Vincennes Hall. Mrs. Perkins was born at Gage's Lake, Ill., and when four years old came with her parents to Chicago, where she has lived and worked throughout her life. She graduated with the first class from the old original Chicago High School on the corner of Madison and Dearborn, and also studied at Clinton, N. Y., Galesburg, Ill., and Monroe, Mich., after which she taught for one year. In 1861 she was married to Lientenant Leslie Perkins and spent a year or more in the South with her husband during the war. After the war the family spent some years at Lakeside, Ill., where her husband died. She served in the employ of the Board of Education from 1874 to 1878, in the U. S. Internal Revenue office from 1879 to 1885 or '86, for a year or two as secretary of the Woman's Western Unitarian Conference, in charge of the Western Unitarian Headquarters in Chicago, and in many other good and worthy causes. In All Souls Church she held many offices of trust, serving in the Sunday-school as a teacher for two years and as superintendent and assistant superintendent during the eight years from 1887 to 1895, as church treasurer for 1896 and 1897, as chairman of the Social Section for the year 1898, and as head resident of the Helen Heath Settlement from September, 1898, to January, 1904, continuing in the same capacity in Fellowship House to the time of her death.

Apropos to the recent meeting of the Men's National Missionary Congress and our editorial comment upon the same in a recent UNITY, we print in another column an interesting estimate of this Congress from the pen of Lewis Wallis, which we take from the pages of the *Public* for May 13, 1910. Mr. Wallis is now at the University of Chicago, which institution is publishing periodically an exhaustive work on "Biblical Sociology; a Study of the Idea of God with Reference to the Process of Social Evolution." The standpoint of Mr. Wallis is indicated by the following extract from a private letter:

> Since the religious ideas of modern civilization have been formed under the influence of the Bible, the study of religion ought to be set in relation to the Bible. So far as the minds of most people are concerned our Bible is the principal window opening out upon the ancient world. It is the window through which most people get their ideas about what antiquity was like. The book is found in almost every family. Millions of copies are sold. It has more influence upon us than any other book. This being true, any course in the development of religion must make some kind of terms with the Bible at the *start*, and return to the Bible frequently, in order to have the most effect. Because we all want to know what is the bearing of any particular piece of information upon the general world-view in which we have been reared.

We believe that this position is an entirely sound one in regard to those to whom the Jewish and Christian Scriptures are an inheritance, but we believe the highest efficiency of missionaries to non-Christian people cannot be reached until they recognize that these people, too, the great bulk of them, derive their religious ideas and impulses directly or indirectly from other Bible sources. The Brahmic, Buddhistic, Par-

see, Chinese and Islamic religions all have their "sacred scripture" which embower their great prophets, Zoroaster, Buddha, Confucius and Mohammed, in a luxuriant growth of myth, miracle, parable and legend which strangely parallel similar growths in the Christian Bible. The comparative method is the most efficient in all the other realms of study; so the comparative study of religion is ever becoming more and more the necessity of the intelligent missionary, whether he be a missionary for Buddhism, Mohammedanism or Christianity, for these other religions have their missionaries, some of them their inspiring dream of world conquest, and, what is better, the dream is urged by a conquering spirit of conviction, zeal, and self-sacrifice. The words of Mr. Wallis will be more and more true with missionaries and coming conclaves: "This Congress without fully realizing it, was unanimously 'insurgent.'"

Owen R. Lovejoy, secretary of the National Child Labor Committee, in the *Survey* for May 21, discloses a gruesome condition of affairs in connection with the night messenger service in large cities. The uniformed messenger boy is used for most illicit purposes, the uniform rendering him immune from inspection and police regulations. Last Sunday Chicago papers had elaborate revealments of the iniquities in this direction perpetrated by the telegraph companies in the city. Boys of a tender age are being used continually as the bearers of telegraph messages to and from the vilest dens, these routes being considered especially desirable by the boys on account of the large tips obtained in pay for secrecy and other intelligent helps to the depraved. The protest as yet seems to be made against the employment of "boys of a tender age," but why this limitation? Why should a respectable, law-abiding and necessary industry, for mere money's sake, resort to illicit practices under any conditions? The telegraph company that sends a messenger of any age on such missions should forfeit its right as a public servant, and ought to be hopelessly disgraced in the eyes of decent men and women; and a persistence in this direction ought to mean a loss of the franchise enjoyed. It is not a case of *boy* or *local administration*. The agitation must be centered higher up. Here is a question for presidents, boards of directors, national and international administrators. The United States government, in issuing a permit to women to sell liquor in Red Light districts where the city administration refuses a license, becomes at once a partner in the horrible business. Both government and telegraph companies have accepted the vicious dictum of unethical commerce, which assumes that these things must be, that "business is business," and that crime of this kind is an inevitable and permanent element in city life, while the truth is that the iniquity of the Red Light district, the horrible white slavery of today, like the chattel slavery that once existed in the southern states, is encouraged by governmental license and state protection and justified for commercial ends, and could be wiped out by state enactment and police regulation. Passion may not be plucked out of men and women, but the dastardly third party who proceeds in cold blood to make a business out of this passion, to traffic in the lust of men, can be eliminated. The men who build, rent and manage buildings for this horrible purpose, can be apprehended, punished, and pushed out of the confidences of decent commercial service, and no elegancies of "general offices," or efficiency of "managers" or of "liveried service" ought to be allowed to disguise the hellish business.

The Cost of Living and the Higher Industries

In all this inquiry into the "cost of living," the investigations, the frictions and the readjustments, there is one important section of the industrial world that is in danger of being neglected, if not forgotten. The business man, the manipulator of stocks or labor, who deals in the products of the farm or the workshop, complacently reflects that high prices, after all, are good things. "They make business; they bring prosperity; trade is lively and the exchanges are rapid; things do cost more money, but there is more money to buy them with."

And that section of the labor world that is able to organize in its own interests or bring its commodity into the competitive field, in due time secures a revaluation of labor and a readjustment of wage scales. Things cost more, but wages are higher; if not raised by the prudential foresight of the employer, then by the forced methods of the employe, by combination, strikes, or other methods of warfare. But there is a numberless host between these employers and these employes that is unable to take care of its own rights in this direction. From considerations of courtesy, modesty or imbecility, those who are the indispensable connecting links between the capitalist and the laboring man, without whose labor the lives of capitalist and toiler would soon become sordid if not desperate, selbeing pushed to the wall. Their incomes are largely the dom speak in their own behalf. In these days they are same as they were five or even ten years ago, while the cost of living has soared upward to an extent which only the payer of grocery bills and the close student of market rates can understand. The large professional class,—preachers, teachers, and their salaried assistants and co-operators, clerks, stenographers and various agents of one kind or another are struggling

along, largely uncomplaining and largely unconsidered, on the old income and the new outlay.

One of two conclusions is inevitable: Either these men and women were getting too large wages five years ago or they are not getting enough now. UNITY ventures to speak for the ministers as perhaps the class least able to defend themselves in the commercial world. They are the first to be reminded by their employers of "hard times" and the last to be remembered in prosperous times. Commercially speaking, the ministerial market has but few fluctuations. Hard-toiling pastors have seen their parishioners set up a coupee and supplant the horse carriage by the automobile, which cost as many thousands of dollars as the horse and carriage did hundreds; they have seen the man who must go afoot set up a bicycle and have seen the bicycle, that cost fifty dollars, give way to the motorcycle that cost two hundred and fifty dollars. But their church subscriptions have remained the same essentially and the minister's salary is unchanged. As his hair grows gray there are ominous suggestions from the "smart set" in the church,—and the churches have their "smart sets,"—that, after all, the parson is getting a little stupid and old-fashioned, and the old Elder who has christened, married and buried in the family throughout a generation is begrudged his salary because they long for the younger man who will "make church finances easier in these hard and expensive times."

Abstractly, most will agree that the intangible industries of life are the most indispensable; practically all sane people will agree that these industries are the most difficult to maintain and the most niggardly supported as a rule. The brain-worker must be above sordid considerations, but he cannot be above the grocer's bill or independent of the coal man or the collector of rents. Few stop to think as deeply into this subject as did John Fiske when he said:

> There is one thing which a man of original scientific or philosophical genius in a rightly ordered world should never be called upon to do. He should never be called upon to 'earn a living'; for that is a wretched waste of energy, in which the highest intellectual power is sure to suffer serious detriment, and runs the risk of being frittered away into hopeless ruin.

This is not always so; there are interesting exceptions. Our recent studies discovered one beautiful and striking exception in the life of that master thinker, the spiritual seer of England in the last generation,—James Martineau. It is hard to find in the annals of the higher industries a story that parallels that of James Martineau; one who always lived in the realms of thought, a radical thinker; one who fearlessly espoused the unpopular, one who through a long life was a heretic of the heretics, distrusted by the orthodox in his own fellowship as well as by the larger orthodoxy of Christendom, but who so triumphed in life, who won out on so many lines, and to whom were given always patrons, supporters,—no, call them employers of the higher industries,—who saw to it that he would be relieved, to as large a degree as possible, of that "wretched waste of energy" referred to by John Fiske. For once at least here was the son of a comparatively poor man, a preacher, a scholar, one who, like Agassiz, never had time to make money, but who was never called upon to waste his strength in "the gross anxieties for bread and butter," to quote again from John Fiske. A generous friend made it possible for him to begin his ministry in Dublin under very favorable circumstances by lending him the money necessary to establish a house on such terms as to make it no burden. Early in his growing days in Liverpool thoughtful parishioners presented him with a new home with adequate shelf-room for his growing library and the necessary sunlight in murky Liverpool for healthful study. In the sixty-seventh year of his age, at the close of a college session as he was about to leave for his vacation, a silver plate was handed him upon which was engraved:

> Presented
> with
> five thousand guineas
> to the
> REVEREND JAMES MARTINEAU
> by a large number of
> his English friends
> as a
> Memorial of Personal Affection
> and in
> Grateful Acknowledgment of his Services
> in the maintenance of
> spiritual freedom,
> in the promotion of
> Christian truth,
> And in the inculcation of that
> Pure Morality
> Which is the foundation of
> Private and Public Virtue
> And the Safeguard of
> National Liberty.
>
> June, 1872.

This sum was finally augmented until it amounted to about thirty thousand dollars of American money. This rendered his old age comparatively free from care, and who can tell how much this had to do with the lengthening years, making ninety-five of them possible, all of them fruitful in the higher industries of life?

Sixteen years after this munificent gift, his eighty-third birthday was made the occasion of presenting him a marvelous testimonial signed by between six and seven hundred names of the leading writers, scholars, thinkers, teachers, in Europe and America. Perhaps no other album in existence contains so many notable autographs as this containing the address of appreciation presented to James Martineau on his eighty-third birthday. The first signature is that of Tennyson, the next is Robert Browning, and the third that of the great Professor Jowett, who put the address into its final shape. Then follow such names as

Lowell, Lecky, Edwin Arnold, Renan, Frances Power Cobbe, and those of professors of the leading universities of the world, reaching from Harvard University in America to the University of Kolosvar in Transylvania. Men of science, representatives of the church, Frenchmen, Germans, legislators and poets, all combined in expressing the "feelings of reverence and affection" entertained towards him.

Says the address:

You have taught your generation that, both in politics and religion, there are truths above party, independent of contemporary opinion, and which cannot be overthrown, for their foundations are in the heart of man; you have shown that there may be an inward unity transcending the divisions of the Christian World, and that the charity and sympathy of Christians are not to be limited to those who bear the name of Christ; you have sought to harmonize the laws of the spiritual with those of the natural world, and to give to each their due place in human life; you have preached a Christianity of the spirit, and not of the letter, which is inseparable from morality; you have spoken to us of a hope beyond this world; you have given rest to the minds of many.

We admire the simple record of a long life passed in the strenuous fulfilment of duty, in preaching, in teaching the young of both sexes, in writing books of permanent value, a life which has never been distracted by controversy, and in which personal interests and ambitions have never been allowed to have a place.

But all this splendid evidence of appreciation and confidence would not have saved the great philosopher from depression, anxiety and distress which follow in the wake of unpaid market bills and empty coal bins.

The standard maxims of the business man, "Buy at the lowest and sell at the highest market"; "A penny saved is a penny gained"; "Charity begins at home," and all the respectable prudences and the thrifts that are supposed to lead to prosperity, go but a little way in providing for the real wants and establishing the honest and honor life in business,—that which seeks to render an adequate *quid pro quo* for the indispensables provided by the higher industries. These toilers of the spirit must not work for pay, but, as Brooke Herford used to say, "Ever the laborer in the Lord's vineyard is worthy of his (car) hire."

BIRTHDAY

Today she comes. Thou Soul dread not her face!
A royal robe she wears, and pearl-set crown;
Beyond the years she looks; nor ever down.
And in her arms for thee, a rich carved case
With gifts therein past rubies' worth, with grace
She proffers smilingly. Yet wilt thou frown?
Again one year she claims? Brings for thy brown
The silver emblem! On thy brow would trace
A line of finer story! On thy cheek
A hue of richer meaning, though the bloom
Be faded all. Know, splendor these bespeak!
Life's experience her gift. Build soul-room
With it, way-side inns, cathedrals vast. Seek
Holy aisles, censers swinging Life's perfume.

HARRIET MORLOCK GLEASON.

ONE GREAT FAMILY

There is so much of the human in our Father so divine,
And so much divinity right here in humankin',
That of all the truths there ever were beneath the mighty sun,
There never was a larger truth than this: "We all are One!"

ARTHUR BANCROFT RICHARDSON.

THE PULPIT

Peace, Patriotism and Progress.

From a speech delivered by Hon. Isaac R. Sherwood of Ohio, in the House of Representatives, Saturday, March 26, 1910.

I am representing a district on the southwest shore of Lake Erie, and my people know, by an experience running back over three quarters of a century, of the inestimable value of this peace pact. The whole shore and border line, for over two thousand miles, between the United States and Canada, is today unvexed and unmenaced by any hostile cannon or threatening forts, on either shore. By this humane agreement millions and millions of money that otherwise would have been spent on armies and navies is now used to promote the benign pursuits of peace, and no great battle ships, with idle guns and idle men, will ever be needed to protect the freighted transports of peace, amity, and prosperity on all the Great Lakes. What we demand now is that a part of the millions now recommended by the President for two great battle ships be devoted to the improvement of our rivers and harbors, to give a wholesome impetus to our rapidly growing commerce on these great inland seas. And let me remind the devotees of more battle ships on this floor that England is the only power across the Atlantic that ever provoked a war with the United States. In the brief skirmish with Spain we were the aggressors. England is the only power across the Atlantic that holds dominion on any of our border lines. Hence if we can disarm our forts and battle ships on all the Great Lakes without friction or danger for ninety-three years why should not we, as a Christian nation, lead a great movement for disarmament for all the world? In any event what possible excuse can there be for increasing our naval armament when we are at peace with all the world, and when the entire Christian Church, and all the leaders and thinkers of any account in our ethical schools and universities are against standing armies and big navies. What possible excuse can be offered for the Congress of the United States to squander twenty millions more of our hard-earned tax money on useless engines of war when we are running behind over $50,000,000 a year, notwithstanding the highest tariff taxes ever known? Already the whole industrial world is in a state of unrest and in almost universal protest against the prevailing criminal waste of the nation's resources.

Up to the time of our war with Spain we had always been fortunate in our leaders in wars and in our diplomacy following wars. In the two great epochs of our marvelous career—the close of the war of the Revolution and the close of the war for the unification of the States—our ideal heroes became ideal leaders in diplomacy.

France, at the period of the French revolution, was as ripe for free government as the colonies of America at the close of the Revolutionary war. She had a Rousseau and Lafayette for our Thomas Jefferson, a Necker for our Benjamin Franklin, and a Talleyrand for our Alexander Hamilton—but she had no George Washington; no leader of commanding force, loving liberty with stability better than power. And we know what became of France. The hero of our great war, General Grant, loved peace and stability better than power. He put aside ambition and in-

dorsed with enthusiasm the Geneva court of arbitration, which averted a war with Great Britain.

Let us not forget that General Grant, after Appomattox, mustered out the greatest body of trained soldiers the modern world had ever seen. When we had over 1,500 miles of western border line peopled for hundreds of miles with hostile Indians, Grant reduced our great army down to the old standard of only 25,000 men. He put the South upon her honor, and we know she kept the faith. This faith was well and truly told in a poem written by a friend of mine twenty-five years after the battle of Shiloh. It was read at the dedication of a monument to Gen. Albert Sydney Johnston in New Orleans in 1887. I quote a single verse:

Aye, five and twenty years, and lo, the manhood of the South
Has held its valor stanch and true as at the cannon's mouth;
With patient heart and silent tongue has kept its true parole,
And in the conquests born of peace has crowned its battle roll.

There was a powerful and aggressive element in the North after Appomattox clamoring for a war with England. There was a continental clamor for our veteran army to invade and capture Canada. During the war confederate cruisers, built in English shipyards and armed in English arsenals, had driven American commerce from the seas and oceans of the world. Had a Napoleon or a Frederick or a Roosevelt been in command at the close of hostilities, we would have been plunged into a war with England. Morley says, in his Life of Gladstone:

The treaty of Washington and the Geneva arbitration stood out as the most notable victory in the nineteenth century of the noble art of preventive diplomacy, and the most signal exhibition of self-command in two of the three great powers of the Western World.

At Appomattox Grant stood on fame's topmost pinnacle, the foremost man of all the world, but in the treaty of Washington he was greater than at Appomattox.

And after the greatest soldier of the modern world had served two terms as President he started on his memorable tour around the world. While in Paris he was invited by a *military cabal to visit the gilded tomb of the great Napoleon.* He declined, saying he would visit the tomb of no great general who won his stars and his fame in wars of conquest. Grant, the soldier of democracy, would not pay tribute to the greatest soldier of modern Europe, because he stood for conquest and imperialistic rule.

Our easy victory over Spain has made the American people war mad, and we have now the most expensive military establishment of any of the empires of either Europe or Asia. The simple life of this Republic has been supplanted by the forms and criminal extravagance of a military autocracy.

To illustrate: Lately, on this floor, a measure came near the majority to make extravagant appropriations to house in gilded palaces our ministers and ambassadors in the leading European capitals. It was never intended, when our heroic forefathers set the young Republic on its experimental career, that our representatives abroad should ever attempt the vulgar display in rivalry with the representatives of the blood royal in Europe. Witness Benjamin Franklin at the court of Louis XVI of France, in simple black dress, with no gilded decorations and attempting no extravagant levees. Witness John Adams at the court of George III of England, dressed in the plain clothes of an American citizen. What is the principal business of these ambassadors extraordinary? Largely social functions; to entertain the select four hundred of our traveling multimillionaires, who spend a share of their easy millions hobnobbing with the earls and dukes and princes and carpet generals of Europe and Asia. The business for American citizens abroad is done by our consuls. Today militarism, extravagance, vulgar display, courting in obsequious obeisances the society of titled nobility, all go together, hand in hand, making a total wreck of our much-professed devotion to democratic ideals.

One of the greatest of jurists and humanitarians has just passed away. I refer to Justice David J. Brewer, of the Supreme Court. His work, his mission for the cause of peace will make his name a sacred memory as long as the Republic shall live. Let me quote from an address delivered by Justice Brewer, in June, 1909, at Atlantic City, N. J.:

For untold centuries the battlefield settled all tribal or national disputes. Then, twenty centuries ago there came a change. The heavens above the plains of Bethlehem were filled with a white-robed choir, and the only song of the heavens ever heard by the children of men broke the stillness of night. Peace on earth was the angel song. In a manger in the little town of Bethlehem lay a new-born child. The increasing multitudes who have looked up to Jesus of Nazareth as their leader have taken his life and words as promise and prophecy, and faith in the coming of universal peace as the inspiration of humanity. If any one doubts it I am content to quote the words of General Sherman that "war is hell." The less of hell individuals and nations have the better. In order to bring about the condition of peace, a minimum of army and navy is the most effective way. There never was yet a nation that built up a maximum of army and navy that did not get into war, and the pretense in certain circles that the best way to preserve peace is to build up an enormous navy shows an ignorance in the lessons of history and the conditions of genuine and enduring peace.

Not a single *Dreadnought,* not another battle ship, is the universal voice of every peace-loving, war-hating patriot who loves law and order and justice. The spectacular jingoes are saying we must always be prepared for war, and they seem to see a menace to peace in war-worn and war-tired Japan. This imaginary menace has literally been worked to death. No intelligent American citizen who understands the aims and mission of Japan has any fear of war. Even if Japan so desired, she would be utterly unable to conduct a war with the United States. She is barred by financial burdens. Japan has a population of a trifle over 50,000,000 and she has at the present time a national debt of $1,125,000,000, which is $21 per capita. The taxes in Japan today amount to almost 25 per cent of her entire income. No country around the world is so heavily burdened in proportion to population as Japan. A war with the United States would utterly ruin Japan, as the United States is the best market for her products. Her chief exports are tea and silks, and the United States takes practically all her surplus tea and last year paid Japan $35,000,000 for silk alone. The flower of the Japanese army was killed in the war with Russia, and the statesmen of Japan have been sobered and made sensible by war. The war with Russia cost Japan $585,000,000 (not counting pensions) and the lives of 125,168 soldiers. Of course Japan has her jingoes as well as the United States, but the jingoes of Japan have neither place nor influence in the councils of the Mikado.

The cry of a war with Japan is the cry of those who thrive and profit by war because they make war's

horrid implements. Ever since Commodore Perry went sailing into a harbor of Japan in 1854 holding out the olive branch of peace Japan has been our friend and imitator. She gave the open hand to our missionaries of peace and good will and sent her young men to our colleges to learn the arts and ways of peace.

A Revolution in Christian Missions

There has just been held at Chicago a convention of large importance and meaning. Nobody who is interested in the deeper currents of world history can afford to pass it over without notice.

The gathering styled itself "Men's National Missionary Congress," announcing that it was "the culminating meeting of the national missionary campaign of the laymen's missionary movement." It was not an ordinary "religious affair." It was an unconventional convention in every sense of these words. It indicates a change in the attitude of the Protestant churches toward the present rapidly changing social order.

The Congress consisted of more than four thousand delegates from nearly every state in the union, and from nearly every Protestant denomination; and its membership was more lay than clerical. It was the logical product of earlier missionary movements in contact with twentieth century conditions.

Missionary enterprise began amid religious disunity, and went upon the assumption that the denominational badges worn by Christians in America and Europe could be transferred to peoples in a lower state of culture. The old-style missionary thought he had two tasks, first, to convert the natives to the religion of the Bible, and second, to make them good Presbyterians, or Methodists, or Baptists, or Congregationalists, or Episcopalians in accordance with the tenets of the particular denomination behind the missionary. But this campaign simply failed to work in view of the appalling conditions prevailing in the heathen world. The missionaries made some progress in a small way, and then found that they were up against a problem which demanded work upon broader lines. As a consequence of practical exigencies, and not because of mere theory, the missionary movement passed into a new phase almost without anybody realizing it.

For one thing, it was found that no Christian sect was equal by itself to the task of converting the heathen world. It was also found that the process of discrediting heathen myths could not be pushed to the limit without inducing skepticism on the part of the natives toward similar elements in the Bible. This problem was not at first realized by missionaries; and they have not yet fully solved it.

Meanwhile, another species of missionary began to complicate the situation. It was discovered that the natives not only needed ministration for the soul, but for the body as well. Heathenism is a vast unsanitary, dirty world, full of diseases which are attributed to the interference of devils. Hence the medical missionary appeared. The Christian doctor, with his modern scientific training, not only talked against devils and mythology; he went vigorously to work, and by his acts proved that diseases come not from devils but from dirt and ignorance.

Other circumstances also complicated the situation. Chief among these was the military and commercial contact of modern civilization with heathenism. This revealed the weakness of the natives to themselves as nothing else could, and it created in them a strong demand for modern scientific education. Witness China and Japan. The heathen world reached out for a purely scientific training with reference to the processes of war, of trade, of manufacture, and of medicine. "Give us schools! Give us teachers!" the natives cried. "We must learn the scientific methods of controlling nature and of developing the earth's resources!" Foreign faces began to appear in the colleges of Europe and America. Heathen temples began to be turned into schools, while the gods were unceremoniously tucked away in back rooms. "We don't quite dare to destroy the idols yet," said a missionary to China on the floor of the convention, "for fear the people won't stand for it; but in a few years we shall throw them into the river." An appalling fact now began to loom up. Modern civilization was destroying the heathen religions, and propagating Western science minus Western religion, thus exposing heathendom to the inroads of atheism.

In the face of this remarkable situation, which the earlier missionaries could not possibly have foreseen, their successors in the present generation have been forced to adopt new policies. These policies are shown in two ways: doctrinal and practical. The criticism of heathen mythology by the missionaries and by the scientific spirit of the age has reacted upon parts of the Bible. Although most missionaries imagine themselves to be thoroughly "orthodox," they have been compelled to emphasize the fundamental peculiarity of biblical faith as the religion of a God who seeks to redeem the world from sin and injustice by working through human personality.

Heathenism has thus forced the sects to sink their petty differences, to unite in common organizations on the mission field, and to emphasize the simple gospel of the Nazarene.

The influence of the foreign situation upon religious affairs at home has been to administer a blow to clericalism, as such, in the Protestant church, and to put the laity into a new place of usefulness and power.

Hence, all the denominations of America unite in a common movement, not merely of clergymen from all sects, but of laymen as well. And it is distinctly a laymen's movement.

This is the most remarkable religious event in the history of America. Denominational differences were proclaimed to be the outgrowth of historical conditions which no longer exist. The note of unity and universality was heard from first to last. The absolutely necessary emphasis upon the moral heart of Christianity gave a democratic undertone to the Congress. The sentiments most applauded were, that the entire impact of civilization upon the heathen world must be Christian in its effect—that there must be no economic exploitation of the heathen, and that imperialism and greedy commercialism are incompatible with Christianity.

This Congress, without fully realizing it, was unanimously "insurgent."

Psychologically, it was preoccupied with the fact that it stood for the triumph of unity over disunity, and the fact that it stood for the victory of the lay spirit over the clerical.

As to this last, nobody rejoiced more than did the

many representative clergymen who were in attendance. This preoccupation with purely formal and incidental facts, without realizing where the facts led or what they imply, is a characteristic of the mind of all crowds at all periods of history.

The simple truth is, that those who are leading this laymen's missionary movement do not begin to realize the tremendous moral and social possibilities of the gospel of God's universal fatherhood and man's universal brotherhood.

—*Louis Wallis, in The Public of May* 13, 1910.

Tributes

LETTERS READ AT THE DR. THOMAS MEMORIAL MEETING, HELD AT THE GARRICK THEATRE, CHICAGO, MAY 1, 1910

Thank you heartily for the invitation to attend the memorial service for Doctor Thomas. It would be a sad pleasure to be present on that occasion, and I count it a great honor to be asked to make one of the number of those who will testify to his rare abilities and rarer character and beneficent ministry to his generation. Were I in any strength for the journey I would most gladly and eagerly make it. But indeed it is beyond my present ability, and I may not even think of it. I shall be with you in spirit the day of the service and blend my thankful praises for this "man sent from God."

It is a source of great pleasure to me that I was privileged to meet him in person in the latter days of his earthly life. I had long known him, admired him and honored him,—as spirit greets spirit beyond the limitations and separations of space, rejoicing in his noble work. Afar off I had recognized his great gifts and the lofty use to which he had consecrated them. His was a rare mind with a rarer soul back of his thinking. Very singularly indeed was he qualified by the Heavenly Father for the work he was to do. He had the philosophic mind, without which no theologic transformation can be rightly achieved,—that philosophic mind which leads all problems of theology up and back to their source and spring in man's deepest thinking, in God's thinking aloud through man. His was the historic sense which gives the cue to all the questions of theology in the story of the evolution of man,—the true scientific spirit which preserves reverence for the past while leading that past on into the future, never venturing to disturb the roots of religion in the needful task of stimulating its new growth, conservative of all "the vast and ardent experiences of mankind," through which the human soul has felt out for "the hands that reach through darkness moulding man," while progressing towards higher realizations of the infinite and eternal mysteries.

Thus was he preserved from the error of the modernish traditionalist as from the error of the crass and callous liberal. A wise scribe, truly bringing forth from the treasury things new and old. Not new things and old things, but new-old things, things at once new and old; new in their changing form for our new day and generation, while old as man's feeling after God, if haply they might find him.

It was this rare combination of qualities that dowered him with the power recognized by the hosts that waited on his ministry, hosts by no means confined to the throngs that gathered round him of a Sunday morning,—the power through which he led souls into the Interpreter's House, and read to them the meaning of the creeds in which they had been reared, but whose views and significance had grown dim to them.

It is an omen of great things for the city in which he thus ministered, that, given over to materialism as it is often supposed to be, the two men who have most swayed its religious life were no mere pulpit orators, much less any mere sensationalists of the pulpit or the altar, but the scholarly and literary and poetic David Swing and the philosophic and historic and scientific Hiram Thomas.

May their memory long be green in the City by the Lake.

And may their inspirations be as perennial as the deep waters and the fresh breezes of that great lake!

Cordially yours,

R. HEBER NEWTON.

East Hampton, N. Y., April 20, 1910.

Dear Brother Jones:

Mrs. Thomas writes me from Florida that you are to hold a memorial service for her husband, your old friend and mine. I wish I could be with you, but the many years forbid long journeys, and I have to submit. I loved Dr. Thomas—he was so true and steadfast in the work he must do,—a burning and shining light in our city "called to be an apostle and separated unto the gospel of God." This was before he left his mother church and mine, and when he must leave the old fellowship and walk free it was in answer to that call. His ministry in the Free Church was unique in our city, and we cannot estimate the worth of those pregnant years. Indeed yours,

ROBERT COLLYER.

New York City.

LITTLE RIMES OF REAL RELIGION

A thousand cults and a thousand creeds;
Is one a rose and the rest but weeds?
Or is each one suited to meet some needs?
Is your own so great that the rest seem small?
Then keep it and live it; *that's all.*

Pagan or Christian, Gentile or Jew,
How else may you know that *your own* is true,
Not for him, or for me, or for others, but *you?*
To live by, to die by, to stand or to fall?
How? Keep it and live it; *that's all.*

When the wolves of the world are upon your track,
Does it help you to beat the mad horde back,
And to laugh at the snap of the snarling pack?
Does it leap to your heart like a huntsman's call?
Then keep it and live it; *that's all.*

When the strong are cruel, the weak oppressed,
Does it help you to help? Does it sting your breast?
Does it sob in your heart with a wild unrest?
Will it fight against might and let nothing appall?
Then keep it and live it; that's all.

When the last fight comes and you make your stand,
When the sword of your strength breaks out of your hand,
When the earth below turns to shifting sand,
Does it sing when your back is against the wall?
Then keep it; it's *yours* and *that's all.*

—*Edmund Vance Cooke, in the American Magazine.*

To model a statue and give it life is a noble work; to model an intelligence and give it truth, is still nobler.

—*Victor Hugo.*

THE STUDY TABLE

Notes

From the Macmillan Company I have a tip-top book on "How to Keep Hens for Profit." It is written by C. S. Valentine, a man well posted by his own experience. Such high prices have ruled with eggs and chicks that many more people will be drawn into poultry raising. It will pay them, I judge, to have this book at hand. There is a chapter on expensive accidents, another on handling common diseases, and another on egg foods—all of them of decided value. The book has a good index. It does not mention those old-fashioned five-toed Dorkings whose eggs I hunted under the barn and in the bushes,—carrying in hats full and pockets full. From the same house comes another admirable book on "Practical Farming," by John McLennan, Superintendent of Farms at the New York State School of Agriculture. This book is about as good as it can be so far as it discusses the field crops and animals, but what is has to say on fruit might as well be left out.

From the Orange Judd Company I have received "The Landscape Beautiful," a study of landscape gardening from the utility and art sides by Professor Waugh. When I was writing my volume on Orchards and Fruit Gardens, I wanted the best authority procurable on plums. I found one of the most admirable discussions of that fruit,—as thorough as it was practical,—and the author was Professor Waugh of Amherst Agricultural College, the Agricultural College of Massachusetts. I did not then imagine that from the same author I should get one of the most charming literary productions of the present generation. The essays remind me of Thoreau in some respects, but I think they indicate just what is coming out of this new passion for country home-making. About forty years ago I began writing along this line in the *Independent*, working up a taste for country life. At that time I had Frank Scott for a neighbor, and was myself a pupil of Downing and Asa Grey, but above all of Oren Root, father of Elihu Root. We are now passing into a new sort of national life; a life that breathes country love, and is sick of the crowd. This book of Professor Waugh's is far ahead of anything written by Burroughs, because it is full of sympathy and love. I find it difficult to appreciate the beauty of a landscape that suggests improvement. If it be too hopelessly savage for man's wit or hand, all right,—it has its beauty. But an improvable landscape calls on me for thought and work, and if I cannot give it, I am annoyed, and not pleased. Beauty depends on two things; first, on the thing itself, and second on the eye and the mind that see it. If it goes no deeper than the eye the result is Art, if into the soul it is Science and Philosophy and Religion as well as Art. The highest art in the world is landscape; far higher than Sculpture, or Painting, or Music, for it undertakes to correlate all these, without displacement or discord, that is, to create a unity. It is recognized that to create a universe requires a God, but to create trees or make animals to grow, needs only a man. All this I say to explain, in part, why I rejoice in this book of Professor Waugh's. It deals with landscape art in the highest sense of the word,—an art which includes science, philosophy and religion. The book is superbly illustrated.

The *National Geographic Magazine* had the most attractive inside of any magazine in America; it has now almost as perfect an outside. The number for March is packed full of illustrations of Spain, of curious crafts, of the Himalayas, of Valois, and of Switzerland. It is intensely interesting.

The Macmillans send me one more of L. H. Bailey's books, and every one of them is well worth having. It is a wonder how he can produce so much material in book form. This volume is entitled "Manual of Gardening," and it is meant for the home-maker himself rather than the professional. The illustrations are exceedingly profuse, and most of them are useful. I do not see, however, what advantage there can be in picturing a Kieffer pear, or for that matter a bunch of common cherries, or gooseberries, or even a bunch of Seckel pears. In fact these illustrations are detrimental rather than advantageous. They show no particular quality or shape or color; they only go in as pictures. I cannot say much on the subject myself, because in my own books the publishers scattered a lot of rubbish of this sort,—not only stirring my bile, but damaging my book. A great deal can be said, however, in favor of many of the pictures used in this book of Professor Bailey's to illustrate gardening. He condemns formalities, and very justly considers a pruning-knife a positive danger in the hands of an ignoramus. It is a very compact book, and, like all of Bailey's volumes, it goes straight to the point. He never has any time to waste on verbiage.

From Funk & Wagnalls I am in receipt of one of the most valuable books of the generation, "The Education of the Will," by Jules Payot. This book is now in its thirtieth edition in France, and is happily placed before the American people. Our schools have neglected the education of the will altogether too long. We must have a moral standard, and character created to stand by it. When this is done we shall get rid of three-fourths of the crime, that rises from weakened determination. I wish you would get this book and study it. The chapter on " Day Dreams and Sensuality" should be published by itself and distributed everywhere. If we feed on the novels and newspaper pabulum that teach instability and uncertainty, especially in sexual affairs, our race will soon be not worth the preservation. Stuffing the brains with a lot of facts in mathematics and a lot of linguistic verbiage will not compensate for the failure to set the boy squarely on his feet and teach him how to stand firm.

My own book, "Our Heredity From God," is in its sixth edition, and still selling. My nature study books, published by Doubleday, Page & Company, I am not ashamed of, but I wish always to be known by the older book, into which went the work of half my life.

E. P. POWELL.

Machines run hard when they're not lubricated,
So life drags on with worry unabated.
But if we lubricate life's running gear
With hope and courage, smiles and friendly cheer,
Less rust will form, less friction grind the bearings
And other's joys will mingle with our sharings.

J. A. S.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
ASSISTANT EDITOR.....EDITH LACKERSTEEN
DEPARTMENT EDITORS.....MRS. WM. KENT, MISS MARY E. HAWLEY

EDITORIAL CONTRIBUTORS:

Jane Addams, Wilson M. Backus, James A. Blaisdell, Francis A. Christie, Joseph H. Crooker, Robert C. Denison, John Faville, William C. Gannett, Fred V. Hawley, Charles M. Henderson, Emil G. Hirsch, Newton Mann, Joseph Newton, E. P. Powell, Granville Ross Pike, William M. Salter, Frederick Starr, Joseph Stolz, Eugene G. Updike, Fred Alban Weil, James H. West, R. A. White, Charles Zueblin, Albion W. Small

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

MODERATE OR MEDIOCRE?—The following extract clipped from a review of a new volume of essays by Samuel Cornut, which we find in the *Signal de Geneve*, is somewhat interestingly suggestive. In a chapter on what we would probably call religious cant, though he calls it "Our Solemnity," this author says, "The first action of all Christians and of their true disciples is to break that most respected of all laws, *routine*."

Then, apropos of balance and moderation, he writes: "But you exclaim: Look at us! your moderation is our national characteristic! We too are moderate in all that we do, moderate in our pleasure, moderate in praise, exceedingly discreet in love, courage and generosity.

"Pardon! We are not moderate, we are mediocre, which is quite a different thing.

"Those giants who were called Stoics, Jansenists, Impassibles, were self-restrained in their forcefulness, but we are languishing in our impotence. They steeled themselves even to death lest they should love perishable creatures, but the devil himself disdains to tempt our coldness. On the death of a friend they remained mute, keeping back their tears, but they shut themselves up at home and fell ill; witness the Olympian Goethe on losing Schiller. They had a scorn of tearful sensibility; they worshipped harmony and true dignity.

"Their soul was a flame ever conscious of itself.

"Our gravity is the phlegm of a dull mind, an obtuse sensibility, poverty of temperament. It is likewise the false shame of an overgrown boy at the awkward age, who laughs to conceal his emotion.

"We are not serious, we are sad; we are not upright, we are stiff; we are not religious, we are Protestants; we are not Protestants, we are pious hypocrites.

"Our Protestantism is dying of two organic defects: abuse of criticism and pious cant.

"The Protestant church a sanctuary! During one hour in the week it is a lecture hall and during a hundred and ninety-nine hours it is a closed door and a great blank wall." M. E. H.

EMERSON ON THEODORE PARKER

"Theodore Parker was a son of the soil, charged with the energy of New England, strong, eager, inquisitive of knowledge, of a diligence that never tired, upright, of a haughty independence, yet the gentlest of companions; a man of study, fit for a man of the world; with decided opinions and plenty of power to state them; rapidly pushing his studies so far as to leave few men qualified to sit as his critics. He elected his part of duty, or accepted nobly that assigned him in his rare constitution.

"He came at a time when, to the irresistible march of opinion, the forms still retained by the most advanced sects showed loose and lifeless, and he, with something less of affectionate attachment to the old, or with more vigorous logic, rejected them. 'Tis objected to him that he scattered too many illusions. Perhaps more tenderness would have been graceful; but it is vain to charge him with perverting the opinions of the new generation.

"The vice charged against America is the want of sincerity in leading men. It does not lie at his door. He never kept back the truth for fear to make an enemy. But, on the other hand, it was complained that he was bitter and harsh, that his zeal burned with too hot a flame. It is so difficult, in easy times, to escape this charge, for the faithful preacher most of all. It was his merit, like Luther, Knox, and Latimer, and John Baptist, to speak tart truth, when that was peremptory, and when there were few to say it. But his sympathy for goodness was not less energetic.

"His commanding merit as a reformer is this, that he insisted beyond all men in pulpits—I cannot think of one rival—that the essence of Christianity is its practical morals; it is there for use, or it is nothing; and if you combine it with sharp trading, or with ordinary city ambitions to gloze over municipal corruptions, or private intemperance, or successful fraud, or immoral politics, or unjust wars, or the cheating of Indians, or the robbery of frontier nations or leaving your principles at home to follow on the high seas or in Europe a supple complaisance to tyrants—it is a hypocrisy, and the truth is not in you; and no love of religious music or of dreams of Swedenborg, or praise of John Wesley, or of Jeremy Taylor, can save you from the Satan which you are.

"The sudden and singular eminence of Mr. Parker, the importance of his name and influence, are the verdict of his country to his virtues. We have few such men to lose; amiable and blameless at home, feared abroad as the standard-bearer of liberty, taking all the duties he could grasp, and, more, refusing to spare himself, he has gone down in early glory to his grave, to be a living and enlarging power, wherever learning, wit, honest valour and independence are honoured."

From a Memorial Address given at the Music Hall, Boston, June 15, 1860.

HONORS TO AN OLD UNITY READER

Those who were asked to the birthday reception tendered last Thursday to Mrs. Winship, "our oldest student," will not soon forget the delightful impressions received on that occasion. It was a happy and gracious thing thus to honor the woman who, occupying among us certainly a very unique position, maintains that position with dignity and modesty. Mrs. Winship's years are a glory to her, because they have brought not what age commonly brings,—a cessation of effort, a letting go of life,—but have instead carried her along into a continued eagerness to know and to share what she knows, and have preserved to her an indomitable optimism, an enthusiasm for people, things and books characteristic usually of youth alone. It is impossible in the presence of this student of seventy-nine to be anything else than cheerful and courageous. Her career is an inspiration, and it is fine to know that many of her friends recognize the fact through such little attentions as last week's reception brought her. We wish her many more years and no less courage and youthfulness of spirit than are hers now.

"The Winning of Immortality," by Frederic Palmer (T. Y. Crowell & Co.), treats immortality, not as a gift to all men in creation, but as an endowment to be won by character. It is to be classed with the books on so-called "conditional immortality"—that is, immortality conditional on possessing a character worthy of being immortal. It is free from the literalism and the dogmatism which impair some books which advocate the same general faith. It recognizes the mystery in which the whole subject of a future life is necessarily involved. And the author does not assume to prescribe in detail the conditions as though he had been appointed to prepare the examination papers for entrance on a future state. On the other hand, his doctrine, that immortality is an endowment to be won, rids us of that nightmare of eternal sin and suffering which has done so much to make faith in a future repellent alike to the reason and to humane sentiments. It is well worth careful reading by those who desire to be able to give a reason for the hope that is in them.—*The Outlook.*

LOVE AND LOYALTY
By Jenkin Lloyd Jones
Sermons preached to the Confirmation Classes of Abraham Lincoln Centre. Net, $1.50.
UNITY PUBLISHING COMPANY
Abraham Lincoln Centre
Chicago

PUBLICATIONS OF

UNITY PUBLISHING COMPANY

ABRAHAM LINCOLN CENTRE

CHICAGO

BOOKS AND PAMPHLETS

BY JENKIN LLOYD JONES.

The Faith that Makes Faithful. By W. C. Gannett and Jenkin Lloyd Jones. Silk cloth, net.....$ .75

Paper ..... .25

Jess: Bits of Wayside Gospel. Cloth..... 1.50

A Search for an Infidel: Bits of Wayside Gospel— (Second Series). Cloth..... 1.50

The two volumes 2.50

The spirit of the writer is the sort of influence which ought to shape American life, and which must eventually overcome the cheap snobbishness of one class of society and the bitterness and animalism of another class.—*Washington (D. C.) Times.*

Love and Loyalty. Sermons preached to the Confirmation Classes of Abraham Lincoln Centre. Cloth. Net 1.50

Whether judged by the standard of thought or style, it is a classic of its kind.—*Westminster Review.*

What Does Christmas Really Mean? By John T. McCutcheon and Jenkin Lloyd Jones. With colored cartoon cover and frontispiece by Mr. McCutcheon. Boards, net, 50 cents; postpaid..... .55

It should go into many a home and many a mother's hand, and many a child's heart this next Christmas season, and leave the lesson with big as well as with small folk.—*William C. Gannett, in Unity.*

Nuggets from a Welsh Mine. Cloth, net..... 1.00

A treasure-house of many precious nuggets.—*The Outlook.*

A Chorus of Faith, as heard in the Parliament of Religions. A book of selections giving points of harmony between the representatives of the various religions. Edited by Jenkin Lloyd Jones. Cloth..... 1.25

Seven Great Religious Teachers: I, Moses; II, Zoroaster; III, Confucius; IV, Buddha; V, Socrates; VI, Jesus; VII, Mohammed. The seven pamphlets in a neat case, net ..... .75

The Blank Leaf Between the Old and New Testaments.

Edited by a member of Mr. Jones' class. Paper, net .20

Introduction to the Books of the Old Testament. Edited by members of Mr. Jones' class. In sheets, suitable for "tipping" into Bibles..... .25

Reinforcements of Faith: A Dedication Triology. Net.... .25

Practical Piety. Paper, 10 cents. Cloth, net..... .30

Ten Noble Poems. Paper, net..... .15

Advice to Girls. From John Ruskin, with Lenten Sermon by Jenkin Lloyd Jones. Paper, net..... .35

Issued specially as an Easter souvenir, but it will never be out of season.—*The Outlook.*

The Dying Message of Paracelsus. With an introduction by Jenkin Lloyd Jones. In decorated envelope. Paper, net ..... .50

Conscience Calls: Five sermons. The Call of the City, Church, Home, Individual, State. Paper, net..... .25

The Selfishness of Grief..... .10

Death as a Friend..... .10

The Divinity of Fatherhood..... .10

The Dual Mystery: What is Materialism? What is Spirituality? ..... .10

Great Hopes for Great Souls..... .10

The Intellectual Life..... .10

What Shall I Do to be Saved?..... .10

The Carpenter's Son, the Leader of Men..... .10

A Plea for Peace Among the Nations..... .10

Applied Religion: I, A New Help for the Drunkard; II, Tobacco, the Second Intoxicant; III, No Sex in Crime; IV, Not Institutions, but Homes. Each..... .10

The Manliness of Christ..... .01

The Monroe Doctrine Enlarged..... .05

What is it to be a Christian?..... .05

The Spiritual Leadership of Jesus..... .05

The Revised Hell of Orthodoxy..... .05

The Education of the Soul..... .05

The Cause of the Toiler..... .05

The Preacher's Vocation..... .05

The Women's Uprising..... .05

Sunday Talks About Sunday..... .10

Deathlessness. (By William C. Gannett and Jenkin Lloyd Jones.) ..... .01

BOOKS BY OTHER AUTHORS.

Mother Bickerdyke. By Florence Shaw Kellogg. Cloth, net ..... .75

Round About Chicago. By Louella Chapin. With illustrations and colored frontispiece. Cloth, net..... 1.50

Life of David Swing. By Joseph Newton. 8vo. Cloth, With portrait. 2.00

Christmas in Olden Times and in Many Lands. By Evelyn H. Walker. Paper..... .50

Views of Abraham Lincoln Centre. Paper..... .25

Friendship Place Cards

1 In Friendship ev'n Thought meets Thought.
2 A Friend to Help.
3 Faithfulness.
4 A Faithful Frende is a Strong Defence.
5 Friendship's the Privilege of Private Men.
6 Friend is a Word of Royal Tone.
7 Friends who Redeem our Negative Days.
8 Only Way to Have a Friend.
9 Memories in Common Endear our old Friends.
10 A Faithful Friend is Better than Gold.

Hand Colored. *Each,* 10 *cents*

THE UNITY PUBLISHING COMPANY
Abraham Lincoln Centre
CHICAGO

PROCTOR ACADEMY

Andover, New Hampshire

A Unitarian School for both sexes. Tuition and Board $250 a year. Courses in Business and Domestic Science. College Certificate. New Gymnasium. New Separate Dormitories.

Principal, Andover, New Hampshire

DRUGS BEST QUALITY COMPLETE STOCK
C. R. WALGREEN & CO.
Successors to W. G. Valentine
3900 Cottage Grove Ave.

FOR
ICE CREAM
Unexcelled in Flavor, Richness and Purity telephone Oakland 290
Frozen Arts
743 East 43rd St.

KEISTER'S LADIES' TAILORING COLLEGE

MARIE BALLEW

Bush Temple of Music
800-808 N. CLARK STREET
Cor. Chicago Avenue

Oakland Music Hall Bldg.
3977 COTTAGE GROVE AVE.
Corner 40th Street

WRITE OR CALL

John I. Oswald, President and Treasurer Chas. F. Blakely, Vice President
James P. Kugler, Secretary

THE BLAKELY-OSWALD PRINTING CO.
Printers and Binders

Telephone Main 2353 126-132 Market Street, Chicago

Bowman Dairy Company

Milk bottled in the country
Milk · Cream · Butter · Buttermilk
Do our wagons serve you?
Why not have the best?
4221-4229 State Street
Telephones at all division offices.
Evanston · Chicago · *Oak Park*

ESTABLISHED 38 YEARS

Athenaeum Business College

ADVISORY BOARD
Rt. Rev. Samuel Fallows, D. D., LL.D. Bishop of Reformed Episcopal Ch.
Thomas Estill, Commissioner Salvation Army for the Western States
Rev. Abraham Hirschberg, Secretary of the Associated Jewish Charities of Chicago.
Rev. George W. Gray, D. D.
Charles A. Brillow, President Wabash Valley Coal Co.
James W. Howell, Attorney
W. D. Peck, R. A., Principal
Samuel B. Willey, LL.B., President

The School of Quality

18 to 26 VAN BUREN STREET
Wabash Ave.
CHICAGO

Phone Harrison 1110

DEPARTMENTS
1. Shorthand and Typewriting
2. Commercial
2. Preparatory
4. Teachers' Review
5. Railroad Freight Rates

TUITION RATES
$10 Per Month Payable in Advance
Night School, $4 Per Month

40Thousand Graduates

Young people qualified in our Shorthand and Business departments in the shortest possible time for positions that pay at once from $25 to $60 per month. Individual instruction. Enter at any time. Day and night sessions. Call, write, or phone Harrison 1110 for catalogue. Positions for graduates; 38 years of uninterrupted success.

BERNET & CO. Phone Douglas 1136
Fine Residence Work Especially
Electricians and Locksmiths
3975 Cottage Grove Ave.

FONGER'S SANITARY BAKERY
Shop and Ovens in rear of store. Your inspection invited.
3852 Cottage Grove Ave.,
Phone Douglas 5962

CLARK-LYON COMPANY
Successors to W. D. Clark & Co.
Fine Groceries and Meats
3917-19 COTTAGE GROVE AVENUE.

St. Louis

VIA THE

10:02 A.M. 10:15 P.M.
FROM CHICAGO
DAYLIGHT AND DIAMOND SPECIALS
By Way of Spingfield

Buffet-club cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

HAND SAPOLIO

FOR TOILET AND BATH

Delicate enough for the softest skin, and yet efficacious in removing any stain. Keeps the skin in perfect condition. In the bath gives all the desirable after-effects of a Turkish bath. It should be on every wash-stand.

ALL GROCERS AND DRUGGISTS

KENWOOD FLORAL Co.
HENRY HILMERS, Prop.
'Phone Oakland 78. 192 E. 47th Street
Choice Plants and Cut Flowers

PRINTING

We solicit the patronage of all those requiring First-Class Printing and Engraving at reasonable prices : : : :

Oakland Printing House 161 East 39th Street Phone Doug. 4305

J. H. CRAWFORD
Well Selected Stock of
SPORTING GOODS
Base Balls, Ball Bats, Gloves, Masks, Golf Balls, Tennis Rackets, Tennis Balls, Fishing Tackle, Roller Skates, Marbles.

Newspapers, Periodicals and the Latest New Books Bound and in Pamphlet Form.

FRESH CONFECTIONERY.
3950 COTTAGE GROVE AVENUE.
Two Doors South of Oakwood Boulevard

Plumbing and Heating Contractors

Estimates Furnished Phone Douglas 3440 3960 COTTAGE GROVE AVE.

Ideal Cream
For Chapped and Rough Skin
Prepared by
WILLIAM F. DATZ, PRESCRIPTION DRUGGIST
N. E. Cor. 39th St. and Vincennes Ave.

WRIGHT & COMPANY
STEAM COAL DOMESTIC
Telephone Yards 5166
Main Office and Storage Yards
1047 W. Thirty-Fifth St. CHICAGO

South Side State Bank

COR. 43rd ST. AND COTTAGE GROVE AVE.

Capital $200,000

A State Bank with Strong Directorate and Responsible Stockholders. 3 per cent Interest o Savings. Your Account Invited.

DIRECTORS.

C. H. Randle.....Capitalist
George B. Robbins.....Pres. Armour Car Lines
Nate R. Salsbury.....Capitalist
Isaac N. Powell.....Treasurer City of Chicago
John Cheshire.....Cheshire & Shetwell
O. F. Schmidt.....Pres. Security Vault Co.
Wm. Hardy.....Cashier
F. A. Randle.....Vice-President
H. W. Mahan.....President

Don't Pay Fancy Prices for Butter

BUT-O-NUT PEANUT BUTTER
Is better than the best and goes twice as far.

So called cheap butter at all, but BUT-O-NUT PEANUT BUTTER is absolutely reliable, pure and wholesome. It is made of pure ground Spanish Peanuts, grown in America, and the best in the world. Come and see it made. Hundreds of dainty dishes are made from it.

Try It Free Write today for Free Sample Jar. We will send it by return mail together with our But-O-Nut Cook Book which is full of valuable recipes. Write today.

CHICAGO PURE FOOD CO.
214-216 S. Water St., Chicago

4647 Grand Boulevard
Phone Oakland 319

Flowers
FOR ALL OCCASIONS

3530 Michigan Avenue
Phone Douglas 319-338

H. ZEISS
Ladies Tailor

1418 E. 47th Street
Chicago

Phone Oakland 1269

HAVE YOU BEEN INTRODUCED TO FLOORSHINE?

NO!—Then you have something coming that spells dollars and satisfaction.

When you buy genuine floorshine, you are absolutely sure of getting the best varnish made; use it where there is the most wear, and it will prove itself superior to any other make; we manufacture and sell the best varnishes for all purposes; they go the farthest and last the longest, and will save you money by using them.

Ask your dealer for United States Varnish Co.'s Goods; if your dealer does not keep them, write to us for our price list and catalog, mentioning your local dealer's name and address, and your inquiry shall have our prompt attention.

Insist on getting goods made by

U. S. VARNISH COMPANY

1733 N. 43rd Avenue, - - - Chicago, Illinois

To test the value of Unity as an advertising medium for our line of business we have bought the use of this space and we wish to assure its readers that if we are given an opportunity to submit estimates for work in our line, either repairs or new, we will more than meet your expectations.

We employ none but skilled mechanics who do nothing but lay and finish floors.

Kenwood Parquet Floor Co.

E. A. Davis, Proprietor.

Phone Oakland 2320 4703 Cottage Grove Avenue

MADE OF CREAM

Thompson's Ice Cream

WE CATER PARTICULARLY TO SCHOOLS, CHURCHES, LODGES, FAMILIES, ETC.

Phone Oakland 1177 43rd and Evans

ADVANCE ROOFING AND SHEET METAL WORKS

INCORPORATED

Frank R. Prieve, President
4821 COTTAGE GROVE AVE
Phone Oakland 3776

Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

By the best tests— it tests the best

WANZER'S GERM—NO MILK

Chemists approve it.
Doctors prescribe it.
Children want it.

SIDNEY WANZER & SONS

19 - 21 E. 30th St. Phone Douglas 817

6313-6315 Kimbark Ave. Phone Hyde Park 207